Cordage manufacture

283 [192] The bark of the nõnisí tree is peeled off in short strips (one to two feet long). These strips are beaten on a stone with a wooden beater (an ordinary stick about two inches in diameter and a foot long). This breaks and loosens the outer shell of the bark and leaves the fibrous inner bark. It is then put in the sun to dry for a few hours. Next it is separated into small fluffy tufts. The tuft is rolled downward on the thigh with the palm of the hand. Another is similarly prepared and the two are rolled down the thigh separately but with the same motion of the hand. The hand is then brought back and the two are rolled together in the opposite direction. During this last movement the hand is twisted so that the index finger rather than the palm effects the twining. Two tufted ends are left over to which new tufted pieces are added and the process is continued.

Twine dyeing

386 824 Twine is dyed by fastening one end of the twine to the big toe and rubbing a raw berry held between thumb and finger back and forth over it. The berried used for dye are from two trees, kíndódí and nowí, the former producing a dark blue color and the latter an orange red. Men plant [245] the nowí trees near their houses by inserting the fruit in the ground with a digging stick. The Germans brought the seeds of this to Ambunti and it [177] was brought to the Hongwom through Yambon. (Yambon is a river tribe). Before [178] this the red dyeing was done with red clay.

286 386 The net bags worn by women and used for carrying are made from twines dyed red and blue, as well as from natural colored twines.

Paints

386 192 In addition to the berries used to dye twines, paints are made by various clays. Black paint, wŋd (kwild- pidgin) is made by burning wŋd wood. The charcoal is heavy and resinous, and when scraped with a stone is mixed with the sap of ŋŋawiyawŋ . Other colors are made by mixing clay with water. They are nowŋ kawŋ (black clay) ; ŋŋkŋ nowŋ (red clay); mbŋndowŋ nowŋ (yellow clay) ; nowuno (white clay).

532 386 [413] Hunilowas (carved wooden figures representing nowmbŋi used at the yam cult ceremonies) are painted with a small brush made from the frayed skin of a betel pepper fastened to a small stick. The black paint is applied all over the figure and dried in the sun. The other clay colors are applied over the black.

Other containers

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To make a lime gourd (waff), the stem of a green gourd is cut; the seeds are chipped out with a bamboo sliver, and shaken out with some of the meat. The gourd is then stuffed with leaves of a bush taro (kwasémbonkí) and filled with water. It is wrapped with breadfruit leaves and cooked for about fifteen minutes. Then it is removed, emptied, and scraped inside and out. Next it is put in the sun to dry. (If the taro leaves are not put inside, the gourd will turn black.)

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Gourd pot (nadrémpí)

This particular pot is used for storing the sap of kwar, a hardwood tree, used as a base for black body paint (kayi). A similar cradle is made for a long gourd.